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WEEKLY REVIEW.

—A confederate soldier who was wounded during the battle of the Wilderness in 1863, and was left to die in the burning woods, was rescued by a Union soldier. American papers report that the former has recently died, and left $150,000 to W. A. Daniels, a painter, of Canandaigua, New York, the Unionist who saved his life twenty-five years ago. Such gratitude is uncommon. But the benefit conferred upon the Confederate soldier by Daniels was small compared to that conferred by Jesus Christ upon every one who believes in Him. God delights in the gratitude of His children. Many blessings are lost through lack of acknowledging those which have been received. There should be more thank-offerings. Let every reader ask—"What shall I render unto the Lord for all His benefits toward me?"

—IT is quite common, says the *Guide to Holiness*, for professing Christians to be inquiring, "*What harm is there in it?*" When they are engaged in practices which are contrary to Bible injunctions, or which are at least of doubtful character, the inquiry springs to the lips, "What harm is there in it?" "What harm in a parlor dance, or a night at the opera or theatre?" Now, whenever human conduct, and specially Christian conduct, is based upon this, it is improperly based—it is suspended upon the negative rather than the positive. Christianity is not to be thus belittled—it is sublimely positive in all its aspects, and is not to be builded upon negatives. Rather let the one to whom the appeal is made, ask, "What *good* is there in it—how much glory will it bring to God?" Do not be considering, with over-nicety, how near you can come to the precipice without losing your balance and falling over. Rather, let it be your study to keep away from the slippery verge and preserve your life.

—A Native newspaper asks—"Is India ruled by Christ?" The cause of this remarkable question is the action of the Government in licensing sin. The editor answers his question in the negative. He says—"The English rule in India is anything but the reign of Christ . . . . . The C. D. Act, for instance, is one among several iniquitous measures which would have never received the support of the Government of India, had Christ the least voice in the management of its affairs."

After alluding to the manner in which Indian women under this unholy system are treated as brutes, slaves, or chattels, this Native editor abandons his appeal from the high platform of Christianity, and referring to the supposed manliness of Englishmen, asks—"Is this the British *gallantry?*"

Another Native editor carries the matter somewhat farther. Burning with indignation, he remarks—"The timid, weak, and peaceful Hindu will bear most ungrudgingly the highest increase of your taxes, will sacrifice all his earthly possessions, but still he will not bear the sight of a daughter seduced, a sister dragged, a wife ravished, and a mother desecrated. The patience of the Hindus will not bear that amount of pressure. Slowly, silently, but steadily and surely a revolution will take place. . . . The weak and peaceful hands of the Hindu will be strengthened by the almighty Providence. You may silence the political agitators—no matter how—by coercion or concession, you can never stop the consuming agony and consequent ire originated by the most shameful and degrading causes."

—A condition of things which gives rise to language like the foregoing is one which it is neither right nor safe to allow to continue in India. There are ignorant politicans in England, and unprincipled semi-official journalists in this country, who, as Whittier said of certain advocates of negro slavery,

"Bray through their purchased throats."

and assume or pretend that there is little or no feeling against the C. D. Act on the part of the Native community. But those who are in a position to watch the Native press, and circulate among the leaders of Native thought, are not deceived. When Native newspapers like the *Rast Goftar* and the *Indian Spectator* of Bombay, the *Bengalee* and the *Indian Messenger* of Calcutta, and the *Hindu* of Madras, unite with the Calcutta *Statesman and Friend of India*, and with the entire Christian press of this land as well as with over four hundred Christian missionaries, in condemnation of licensed impurity, it is time for persons who lay claim to common sense to leave off sneering, and to consider the gravity of the situation.

If the successors of Judas Iscariot at present rule in India instead of Jesus Christ, they have no occasion for congratulation. God's day is coming. In regard to licensed sin, a flame has been kindled that will not go out until this brazen iniquity has been swept from India. Let the Christian Churches of India rally to the side of their Lord in this matter, every one protesting by petition or memorial to the Indian and home Governments.

—Bishop William Taylor, who sixteen years ago made a mark for eternity on the Christian life of India, arrived in New York from Africa on April 22nd. He received quite an ovation at the Preachers' Meeting, the first gathering he attended in New York. A correspondent of the (Boston) *Christian Witness* thus describes the scene:—"As he was coming in from the Mission Room, a brother espied him in the doorway, and called out: "Bishop Taylor, Bishop Taylor!" Instantly every man sprang to his feet, and, as he entered, handkerchiefs were waved, hands clapped, etc.; and this scene of gladness was quite prolonged. Dr. Roche said some complimentary things about Bishop Taylor, which were highly applauded. Then the Bishop was called on for a speech. In his modest way, he said such complimentary things had been uttered that he was quite bewildered. He had been doing a little work which Jesus had laid on his hands. Jesus and himself had had quite confidential relations for a number of years, and he held himself ready to run errands for Him whenever and wherever he required, and he was glad to do so. He had been trying to do his duty—to be loyal to his King. He was well four years ago, but now he was better. He found that the use of the spade and the hoe tended to develop muscle. His remarks throughout were very felicitous. He made brief reference to the mission stations which had been opened. Judging from this uproar at the preachers' meeting, there is likely to be a larger one in the General Conference when he makes his appearance."

—A New York daily paper says:—Bishop Taylor left the coast of Africa on March 21, after four years spent in the Dark Continent establishing self-supporting missions. He has returned to attend the General Conference of the Methodist Episcopal Church, which begins in New York next week, and to make his report on his work in Africa. The character of this work has been severely criticised by many in the Church, and his own standing as Bishop has been questioned. "I think that I can show pretty well," he observed with a quiet smile, "that my time has been well employed. I have not been idle during four years. We have been doing hard work in Africa, and have established a foothold there which now begins to show for itself. Our plan is, you know, to establish mission stations which do not depend on outside aid, but which will support themselves. Our stations are established at intervals of one hundred miles or so. There are five in Gargia, seven on the Congo, three in Vassa, all penetrating the interior from the coast, and one about twelve hundred miles in the interior. In all we now have thirty-six mission stations among thirty-five different tribes. Thirty-one of our stations are manned, and five are waiting for more missionaries to arrive."

"Are you making many converts among the natives?"

"Undoubtedly we are doing so. We have school-houses in many of these stations, and our school-houses are our churches. Our property exceeds $20,000 in land and buildings. There have been one hundred missionaries sent by us to Africa, and these have been located in different stations by me. We have now forty-eight men, twenty-eight women and fifteen children. The

children are in their teens. All are now doing well. Six men, six women and three children have died. The remainder, thirty-four, a large number of these children, have been sent home."

The Bishop's family is living in California. He returns to Africa in December.

—A correspondent writes to the *Rast Goftar* to protest against the presence of European gentlemen at nautch parties. He says :—"If now those European gentlemen, and what is worse, ladies, who are so civil as to undergo half-an-hour's real martyrdom, sitting stiffly while the dusky girls writhe before them to the tune of their own cracked voices,—if only they knew, as does every native in the hall including the host, the character of these women, and understood their lewd songs, how far, I wonder, would these same ladies and gentlemen feel grateful to their host. I know that in your Gujarati columns you have for years lamented the demoralising effect of nautch parties and the harm they do to the progress of Indian music. And not, indeed, without fruit. For the educated natives have to a great extent now ceased to attend such immoral exhibitions, while in Parsee houses, especially, nautches have happily become things of the past. I doubt if your denunciation against nautches uttered as it was in Gujarati, ever reached our European friends, and it is for them that you should now make a full exposure of the serious risks to public morality of attending nautch parties. It is the practice of Governors and Collectors, before accepting invitations to evening parties, to ascertain the kind of company that is invited to meet them. And if only the consequences of their presence at a nautch were plainly represented to them, I feel sure they would further insist on previously scrutinising the programme of entertainments. The moral effect on native society of such an authoritative disapproval could not fail to be great, and we should then soon see the last of nautch parties."

A TEMPERANCE ALLIANCE FOR INDIA.

That the various Temperance Societies in India should so ally themselves as to be able on occasion to take combined action, is an idea that has occurred more than once to the Darjeeling Temperance Society; and now that they have heard a leading Temperance worker in Calcutta, the Rev. J. Brown, strongly urging the same thing from the chair of their last public meeting, at which he presided, they have resolved to try to get the idea carried out. As a first step, they have instructed their Secretary, the Rev. A. Turnbull, Darjeeling, to communicate with the various representative papers throughout India on the subject. It is not their opinion that united meetings are practicable, but they consider organised co-operation both practicable and desirable; and they suggest that the Presidents and Secretaries of the various consenting Temperance Societies in India be constituted an Indian Temperance Alliance Committee.

The Darjeeling Temperance Society request that all who think the matter worth taking up will communicate with the Rev. A. Turnbull, Secretary, Darjeeling Temperance Society, Darjeeling, on or before the 30th June, when correspondence will be closed, with a view to the further necessary steps.

BISHOP THOBURN.

The Methodist Episcopal Church in India has a Bishop at last. On Saturday the 26th, the wires brought word from New York where the General Conference of that body is now in session. "Thoburn Missionary Bishop for India. Status satisfies." The M E. Church did not get a foothold in India, until after the Mutiny of '57. Then the Rev. Wm. Butler began work under the direction of the Missionary Society of the Church in the province of Oudh. But so remarkable has been the growth of the work, by the mercy of God, that now there are three Conferences, covering all of India. In these Conferences there are nearly one hundred ordained missionaries from America, besides the ladies who are in Zenana and school work. So complex has the work become that the executive power of the Church is constantly needed on the field to take prompt advantage of all openings that present themselves.

Every religious body has executive power lodged somewhere. In the economy of the M. E. Church that power is lodged in the hands of Bishops who are chosen by the ballots of their brethren and ordained to this high office for life, or "so long as their walk and conversation becometh the Gospel of Christ." By and with the advice of the Presiding Elders, the Bishops station the preachers, and arrange the work. The power given into their hands is great. Yet so well hedged about with restrictions that abuse of the power is exceedingly difficult, even if the incumbent of the office is inclined to exceed the limits of his authority.

The Indian Conferences for several years have been asking for more thorough Episcopal supervision, and more recently, for a Bishop residing in India. The Central Conference of that Church, representing all the Conferences, passed the following resolution at its session in Bombay, nearly two years ago;

"While we fully appreciate and are profoundly grateful for the amount of supervision our beloved Bishops have been able to give us since the first visit of the sainted Bishop Thompson, in 1864, when our first Conference was organised, until the coming of our latest beloved Bishop Ninde, who has given so much time and has been able to so thoroughly and carefully look into our work in all its branches north and south, east and and west,—still we are convinced that the time has now come when for the most efficient working of our system of Methodism in all India we need much more than a brief biennial visitation; therefore,

Resolved, That we most earnestly and respectfully memorialize the approaching General Conference to so plan and arrange the work of Episcopal supervision throughout the entire Church that a Bishop may come to India as a General Superintendent residing in India."

Each of the Annual Conferences endorsed this resolution at its last session, and the General Conference has seen fit to grant them a Missionary Bishop instead of a General Superintendent. The difference in the status of a General Superintendent and a Missionary Bishop cannot be fully known until the clause of the telegram "Status satisfies," is made clear by the fuller account of the proceedings which will be brought by the papers. It is at least a difference of the extent of jurisdiction. A General Superintendent has jurisdiction anywhere. A Missionary Bishop's jurisdiction is limited to the field to which he is appointed.

Heretofore, also, the Missionary Bishop has not been regarded as a full Bishop. But the probable meaning of the clause "Status satisfies" is that the office has been placed on a par with the office of General Superintendent, in every respect, the only difference being in the extent of jurisdiction. That is, if he were in America, Bishop Thoburn would still be in every sense a Bishop, but being beyond the limits of his Diocese, he would have no authority to exercise his Episcopal functions. Thus India Methodism has no longer a headless condition. It is believed that the Church will make much more rapid advancement now that its machinery is all here, and it will not be compelled to wait the biennial Episcopal visits to have its executive work done. The newly chosen Bishop came to India in 1859. He is already well known to very many in India. He will probably arrive in India early in the coming cold season. The writer of this hasty note is confident that he asks what would be the Bishop's desire of every reader of the *Bombay Guardian*, when he requests that prayer be offered that the blessing of God may rest richly upon him who has been set apart to this responsible work.

We clip the following from the *Star of India*, extra edition.

"Rev. James M. Thoburn, D. D., was born March 7, 1836, in Ohio. He was educated at Alleghany College. He began preaching in 1857. He arrived in India in company with Rev. Messrs. Parker, Waugh, Judd, and Downey in August, 1859. He was stationed at Naini Tal till October, 1863, when domestic affliction caused him to visit America. He returned to India in Jan., 1866, and labored at Paori, Garhwal, during 1866-7: he was stationed at Moradabad during 1868-69, and at Lucknow (Presiding Elder of the Oudh District and English Pastor) 1870-73. In Jan., 1874, he was transferred to Calcutta where his labors as Presiding Elder and Pastor have been very successful. He was a member of the General Conferences of 1876 and 1880. In 1885 he met with a serious accident which compelled his return to America on furlough the following year. He has improved the time by enlisting new missionaries, addressing Conferences, and holding Missionary conventions."

Dr. Thoburn holds the pen of a ready writer. In 1871 in company with Rev. J. H. Messmore he established the *Lucknow Witness*, which he edited for years. He is the author of "My Missionary Apprenticeship," published in 1884, of which several editions have already been printed. His Lectures to the students of Garrett Biblical Institute last year and those to the Boston School of Theology this year have been published in pamphlet form.

As already intimated in these columns Dr. Thoburn's election was a foregone conclusion. His wide experience, his thorough consecration to India, his loyalty to principle, his eloquence in the pulpit and on the platform, his ability as a writer, his genial disposition combine to give him peculiar fitness for the position with which he has been honored. Our readers, European and Hindustani, will join us in earnest prayer for Bisohop Thoburn, that he may long be spared to serve the Master he loves so well. It is hoped that he will return to India in time to be present at the Dasehra meetings in Lucknow in October next. The Episcopal residence should be located either in Calcutta or Lucknow.

H. C. Stuntz.

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"I CAN'T AFFORD IT."

"INDEED, I can't afford it," was the frequent reply of a merchant, when asked for a contribution to religious or missionary objects. He was doing an extensive and apparently lucrative business, and professed to be warm in his devotion to Christ. Yet, his givings were very meagre, when he gave at all; and generally, his ready excuse was at hand, "I can't afford it," as his apology for refusing even a trifle.

A well-known gentleman, who lived in the same city, and sometimes acted as an unpaid collector for a very important missionary society, called one day at the merchant's dwelling-house to solicit a contribution. Often had he been denied at the office with the words, "I can't afford it;" and in the grand residence, as his eyes rested on the magnificence which several open doors unveiled, he began to discern that there was some truth in the apology after all.

The owner of the house shortly appeared. His visitor explained the reason of his call, but immediately added, "I see, sir, that you really cannot afford it, and I cannot think of presenting any claim upon you. Such a scale of expenditure, as I see indicated by everything around me, can, indeed, leave you little, if anything, for the cause of Christ. I must look elsewhere for support to our operations. Good morning, sir."

The well-meant reproof did its intended work. The merchant, ere long, sought an interview with his faithful monitor, and thanked him warmly for his straightforward but brotherly remarks. Handing him a cheque for £200 as a donation to the missionary society for which he was collecting, he said that henceforth he meant to act as a steward of God, and that never again would his style of living prove a hindrance to the exercise of ardent piety and practical love.

There are too many Christians, among both the richer and the poorer classes of society, who, like the merchant, *cannot afford* to give for the advancement of the Gospel, simply because they spend so much upon themselves and their families. We were not created, we are not upholden and prospered from day to day, merely that we may eat, and drink, and dress, and glorify ourselves by dazzling the eyes of our neighbours. The proper object and the true enjoyment of existence are to be found, not in self-display, but in self-sacrifice, under the constraining love of Jesus, living for the glory of God, and the temporal and eternal welfare of our fellow-creatures. It is a hopeful symptom when professing Christians begin to inquire, as this merchant did, "Why am I spending so much on myself, and giving so little to my Father in heaven?"—*Presbyterian Messenger.*

CHRIST THE DOOR.

Though there were many rooms in the ark, there was only one door. And so there is only one door in the ark of our salvation, and that is Christ. There are not two Christs preached, one in one chapel, and another in another.—*Spurgeon.*

The *Star of India*, Lucknow, has issued a supplemental sheet giving the names, and short biographical sketches, of the newly-elected Bishops of the M. E. Church at the General Conference at New York, including Bishop Thoburn, the Missionary Bishop of India.

Epitome of News.

SATURDAY, MAY 26.

—The Agricultural Exhibition at Quilon, recently closed, was a success. The Dewan and Peischar, after the close of the Exhibition, made excellent speeches. They endeavoured to enlighten the ryots as to the benefits of the Exhibition, and exhorted them to become exhibitors, &c.

—*Truth* states that Sir Cecil Raikes will succeed his Excellency Lord Reay as Governor of Bombay.

—Elephants were caught last year in eight districts of Assam, and the proceeds showed a decrease of Rs. 1,045 in the Khasi and Jaintia Hills, compared with the previous year, and an increase amounting to Rs 16,681 in the seven other districts. Captures had thus, on the whole, been large, so large, in fact, that the price of elephants was depreciated. An elephant caught by natives was confiscated in consequence of an attempt to evade the Government royalty. A proposition to promote the breeding of elephants by giving the *mahals*, or catching-grounds, periodical rest, has been sanctioned by the Chief Commissioner, except in one district, where the safety of inhabitants and travellers requires that the number of wild elephants should be reduced.

—A correspondent writes to the *Bombay Gazette* that the news of Colonel Weerasoorya's death has brought letters of sympathy from all parts of India. Wherever he was known he was greatly respected, and the news of his sudden death, just at the time when his usefulness seemed greatest, is universally regretted.

MONDAY, MAY 28.

—Major Connor, Executive Engineer of the Mhow Division, died on the 26th inst. of small-pox.—It has been finally decided by the Government of India to remove the head-quarters of the Public Works Department from Indore to Mount Abu.—The Governor-General has consented to the establishment at Akola of a branch of the Bank of Bombay.

—A sad incident on board the P. and O. Company's steamer *Massilia*, Captain S. D. Shallard, while on the voyage from Bombay, was reported on the arrival of the ship in Plymouth Sound on May 7. Mrs. Jacobs, wife of an English gentleman resident in Bombay who has been suffering for some time from melancholia, was placed on board the *Massilia* in charge of Mrs. Taggart, her nurse. A strict watch was placed on Mrs. Jacobs' movements a bar being fixed across the port of the cabin and at night a watch was kept on the cabin door. Two days before the *Massilia* arrived at Aden Mrs. Jacobs and Mrs. Taggart retired to rest as usual. Mrs. Taggart was disturbed by a sudden rush about midnight, and then found her charge missing. An alarm was raised and search was made for Mrs. Jacobs, who was nowhere to be found. She had not been seen to leave her cabin, and it is supposed that she forced herself through the aperture left in the port, a splash having been heard about the time she was missed. Mrs. Jacobs was only twenty-six years of age.

—Search parties continue to bring the badly wounded Tibetans into Gnatong. Their loss is much greater than was at first supposed. Sixty-two dead bodies have been found, and fourteen wounded prisoners have been brought in. The Tibetans are engaged in burning the dead they succeeded in carrying off, as large fires have been seen on the Jalep Pass. Large reinforcements were received by the Tibetans two days before the attack, and there are now between 5,000 and 6,000 men at Langrang and Rinchagong.

—Reports from the flooded districts on the Vistula are still very sad. In many places five or six feet of water will have to be pumped off the land, as, owing to its low-lying situation, it cannot be drained off. Meanwhile the Vistula is again rising, owing to heavy rain. Even where the water has run off, the once luxuriant meadows and gardens present the appearance of a desert of white sand, resembling the uncultivable *dunes* lining the shores of the Baltic and North Sea.

TUESDAY, MAY 29.

—The *Indian Witness* is informed that "the Viceroy has given orders to keep the C. D. Acts in abeyance with the ultimate view of suppressing them." The *Witness* adds—"Let all friends of purity and decency pray that these notorious Acts may be wiped out speedily." No official announcement, however, has been made to the above effect. Abolition of this iniquitous system is what is demanded, and not its mere suspension.

—The *Indian Witness*: "Evil communications corrupt good manners." The family of Lot went out from Sodom depleted morally and spiritually. They escaped the brimstone that fell upon the cities of the plain, but the fires of impurity rankled in their hearts. Their moral sense was vitiated by contract with impurity, and their subsequent lives show that the ways of Sodom clung to them. State regulated sin affects all classes in India. A high official at Madras put in no plea against his wife's claim for divorce because of uncleanness, a few days ago. Calcutta is about to have a similar exposure of guilt. If soldiers may be impure, why may not civilians be equally so? In the meantime the Gospel is hindered and corrupt men are ready to join the enemy in declaring that missions are a failure and Hindus are beyond redemption.

—At a recent meeting of the Karachi Municipal Corporation a sum of Rs. 5,000 was sanctioned for the establishment of a women's hospital in connection with Lady Dufferin's Fund. Another sum of Rs. 800 was sanctioned to be set aside for the purpose of defraying the expenses of the construction of a telephonic line between some public place and the Temple Reservoir in order to advise the man in charge of the reservoir to turn on a supply of water in case of such accidents as fire, &c. Another sum of Rs. 2,500 was also sanctioned for a recreation-ground opposite the Scotch Kirk. Mr. Currie proposed to purchase a fire steam-engine at a cost of Rs. 15,000 with an additional outlay of Rs. 2,000 annually for coal and other requisites for it. This proposition was acceded to with a proviso that a sub-committee be formed and their consent accorded.

—The *Kaukab-i-Hind* says:—The introduction of steam in the Methodist Publishing House, Lucknow, was made the occasion for a pleasant social gathering in the Press premises on the morning of the 19th instant. On the invitation of the Rev. A. J. Maxwell, Agent, quite a company of missionaries, Methodist and Wesleyan, met in the Press offices for *choti hazri*. Prayer was offered by Rev. J. Parson of the Wesleyan Mission. *Choti hazri* was then served. This was followed by several short addresses—by Dr. Johnson, President of the Local Book Committee, Rev. J. H. Schively, formerly Agent, Rev. B. H. Badley, and Rev. A. J. Maxwell. The company then adjourned to the engine room, and Mrs Badley turned on the steam which set the presses going in pleasing fashion. This Publishing House with these new appliances enters upon a new era and bids fair to become the largest Mission Press in India. It has a great field before it, and we trust will become more and more a power for good as the years pass.

The London correspondent of the *Manchester Guardian* writes:—Mr. Raikes is reported to have obtained a conditional promise from Lord Salisbury of the reversion to the Governorship of Bombay. I can hardly believe this report. Lord Reay's tenure of office will not expire

until March 30, 1890, and if Lord Salisbury has told Mr. Raikes that he shall have this place, which is worth about 15,000*l.* a year, he has done that which, to say the least, is more than unusual. In the ordinary course the appointment would come up for consideration in the autumn of next year. Mr. Raikes, with a perfectly safe seat, did not wish to leave Parliament, at all events while he entertained strong hopes that he might be the Tory candidate for the office of Speaker, which, on greatly regretted grounds of health, is insecurely held by Mr. Peel. I stated the other day that Mr. Peel was liable to a return of his painful illness, and he will now be absent from the chair for some time.

The *Jam-e-Jamshed* says :—A committee of inquiry ought to be appointed to ascertain and report upon the state of the several memorial funds subscribed in Bombay. We do not know what has become of the Sir James Fergusson Memorial Fund. Nothing is known as yet about the funds subscribed to perpetuate the memory of the late Professor Fawcett. There were high expectations formed of the Sir William Wedderburn Memorial Fund, but there has not been a word said or written about it for months past. There was, at all events, a good beginning made with the Sir Maxwell Melvill Memorial Fund, but we know absolutely nothing about it except that the names of the subscribers were published some time ago in the two English dailies. Several subscribers to the Sir Dinshaw Petit Memorial and Reception Fund ask with some surprise what is to become of the balance in the hands of the committee, who spent a goodly amount out of the fund in entertaining Sir Dinshaw at the Town Hall. It is true that the Sir Jamsetjee Jeejeebhoy (second Baronet) Memorial Fund has been given towards the establishment of a Technical Institute, but its subscribers have hitherto been kept ignorant of the total amount collected and the interest which has accrued upon it. There are many other Memorial funds, which are left unaccounted for, but which are not within our recollection. It certainly does not speak well of the Bombay public, who make a great fuss over these memorial funds, to sink after a time into the sea of sloth and sluggishness.

Wednesday, May 30.

—The P. & O. Company's s.s. *Kaiser-i-Hind*, with the English mails of the 18th instant, left Aden for Bombay at 4 p. m. on Tuesday, 29th.

—The last report of cholera at Cashmere, dated Srinagar, 23th instant, states that there was a slight increase in comparison with the two previous days, 162 fresh cases and 83 deaths being reported in Srinagar in the previous twenty-four hours.

—An Allahabad telegram informs the *Times of India* that the Government of India have pronounced strongly against the payment of Uncovenanted Service pensions at a fixed rate of exchange, and therefore, it is not surprising that the Secretary of State should have rejected the proposal. It is said, however, that Lord Cross is disposed to grant two years' leave in 20 to count towards pension, and service to count from the age of 21 instead of 22.

—An official communication from the India Office says that there is no official rule which prohibits an Uncovenanted Civil servant from signing a memorial to the House of Commons respecting his pay and pension.

—A terrible accident occurred on May 6, on the Philadelphia and Reading Railway. A freight train, composed of seventy-five cars, was uncoupled near Locust Gap, Pennsylvania, and the first section waited for the second at the end of a steep incline. The brakesmen of the second portion were, however, unable to check the speed attained as the cars descended the grade, and the trains came together with a tremendous shock. One of the cars was loaded with dynamite, and this exploded with the force of the concussion. Seventeen adjacent houses, occupied by employés of the Reading Coal Company and their families, were wrecked, and the debris caught fire almost instantaneously. Several persons, mostly children, were burned to death, and many others were injured.

—M. Jovis, the French aeronaut, is preparing an Atlantic air-ship, with which he hopes to cross from New York to some point in Northern Europe during the autumn. The balloon, which will be called the "Atlantic," will be about 200 feet in height, and have a cubic measurement of 25,000 metres. It will only weigh about 4,500 English pounds avoirdupois and with the car, rigging, passengers, and apparatus about double that weight. The car will be square and will be divided mid-way by a wooden deck, above which will rise a quarterdeck, both being connected by a ladder. M. Jovis, who will be accompanied by M. Paul Arene, Lieutenant Mallet, M. Charpentier, and two other passengers, hopes to make seventy miles an hour. He may land in Norway or Sweden, if not in Ireland in three and a half days after starting. Every conceivable accident is believed to have been provided against.

—A remarkable little weather-wise plant is now said to be on exhibition at the Jubilee Flower Show recently opened in Vienna. According to the account supplied by the proprietor of this natural curiosity it belongs to the family of the sensitive plants, but is so extremely meteorometric that it not only moves if touched but will close its leaves forty-eight hours in advance of any change in the weather. It seems, moreover, to be the most Catholic of barometers; for it foretells not only rain and wind, storms and "set fair," but earthquakes and other subterranean movements The plant is to be bought for 6*l.*

—Accounts are published of the devastation caused by crickets in Algeria. The insects resemble, but are not identical with either locusts or grasshoppers. Last year swarms of grasshoppers ravaged the Colony. This year the crickets have taken their place. They spring like grasshoppers, but have a more rapid and sustained flight. They form clouds, which shut out the light of the sun. When they alight on the ground they destroy every trace of vegetation. They sometimes fall exhausted on the ground in such numbers as to cover it with a layer of dead bodies, from which pestilential exhalations arise. The correspondent of a Paris newspaper, in a letter from Algeria, says that the railway trains have been stopped by the insects between Constantine and Batna.

Thursday, May 31.

—The Maharana of Oodeypore has offered six lakhs to Government for the defence of the North-West Frontier, together with the services of his troops should occasion arise.

—The whole question of the labour laws as affecting coolie emigration into Assam is likely to be reviewed by the Government of India.

—In connection with the demand for a Commission of Inquiry, the re-armament of the British troops in India with the Magazine rifle will be followed by the immediate distribution of Martini rifles among the native troops.

—The English and French Governments have come to a satisfactory understanding with regard to the emigration of British subjects from India to Bourbon and the French West India Islands, and orders have been issued authorising recruiting in different districts and the shipping of Indian coolies from the French ports of Pondicherry and Karikal. It is hoped that this trade will somewhat compensate for the falling off in the export of groundnuts, which staple trade Pondicherry much depended on.

—The steamer *Hughenden*, when on the point of leaving Madras harbour last night, was found unmanageable, owing, it is stated, to her machinery being out of order. She drifted on to the northern arm of the harbour, but beyond sustaining superficial injuries was not much damaged.

—On the 21st instant, Captain O'Donnell and Lieut. Elliott, with 75 Goorkhas, drove 400 Shans from an entrenched position, near Mogaung after a severe fight, lasting eight hours. Forty-nine Shans were killed and six prisoners were taken. Of those who escaped, about a hundred, including the leader, were wounded. Our loss is eight killed and fifteen wounded.

—In Sagaing seven dacoities occurred, in one a woman was murdered, in another 45 houses were burnt, and in another the police pursued the dacoits and recovered all the looted property. The police surprised two dacoit camps, capturing twelve guns and killing three dacoits, one an important leader.

—In Minbu a thousand dacoits have surrendered under a recent proclamation.

—In Pagan the police captured four dacoits, two guns, and recovered some looted cattle.

—The new Tower of Silence was opened at Nargole on May 29th, the ceremony being performed by Dustoor Cursetjee Menocherjee, of Udwada, in the presence of about 1,500 Parsee ladies and gentlemen, amongst whom was Sir Dinshaw Maneckjee Petit. Among the addresses read and presented was one congratulating Sir Dinshaw on the honour which had been conferred on him by H. M. the Queen-Empress. Sir Dinshaw was also presented with a handsome Cashmere shawl by the Zoroastrian community.

Friday, June 1.

—The following are the births and deaths for the week in Bombay.—The total number of deaths registered during the week ending Tuesday, 29th May, 1888, was 465, being 22 more than the preceding week and 16 more than the week ending the 24th May, 1887; 27 more than the corresponding period in the preceding five years. The deaths among the different classes were :—Buddhists, Jains, &c., 21; Brahmins, 14; Lingaet, none; Bhattias, 1; Hindoos of other castes, 234; Hindoo outcastes, 27; Mussulmans, 106; Parsees, 28; Jews, 2; Native Christians, 20; Eurasians, 2; Europeans, 8; while the rate of mortality per 1,000 of the population was 26·35. There were 108 deaths from remittent fever, being 5 more than the last week and 8 more than the corresponding week of last year. There were 10 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 6. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 77, 23 and 9 last week, against 70, 21 and 10 respectively, in the corresponding week of last year. During the week 301 births were reported in the different districts.

—Bangalore Fort is about to be transferred to Mysore. In Durbar the following official reasons are given for this measure :—When the rendition of Mysore took place, the fort contained the arsenal, and was occupied by British troops. It was consequently retained, like the civil and military station of Bangalore, within limits over which the British officers exercise jurisdiction. Subsequently the arsenal has been removed to Agram and all the troops withdrawn. The Government of India, therefore, no longer requires the fort, and as, by its situation, it can be more conveniently supervised by the authorities of the town of Bangalore than by those of the civil and military station, it was decided, after discussing the question thoroughly, to hand it over to the Maharajah. At the same time the Residency house and grounds, which have hitherto been beyond the limits of the civil and military station, are to be brought within that boundary.

—The following is the summary of the Bombay Presidency Season reports for the past

week :—Rain in parts of Shikarpur, Nasik, Rutnagherry, Poona, Ahmednagger, Sholapur, Bijapur, Belgaum, Dharwar and Kanara. Cotton-picking still uncompleted in Kaira Harvesting of late crops continues in Kurrachee and Hyderabad. Ploughing for next season completed in Kolaba, Poona, and Wadhwan ; progressing elsewhere. Fodder scarce in parts of Tanna, Rutnagherry, Dharwar, and Kattywar.

—About 1 o'clock yesterday afternoon, a fire broke out in the Bombay Cotton Press Company's premises at Colaba. On an alarm being raised, some workmen ran to the spot, and with their assistance the fire was soon extinguished. It is said to have been caused by the friction of some small stones amongst the cotton which was being cleaned. The cotton belonged to one Ookerda Khetsey. The damage is estimated at about Rs. 100.

—Exchange : The day began by an interchange of ready wire between Banks at 1s. 4 1-32d., but beyond this there has been no demand for ready remittance. Forward demand was done to a small extent at 1s. 42-32d. Private demand was placed at 1s. 43-32d. and at 1s. 4⅛d., and Credits at 1s. 45-32d., and Francs at 1·70¾ June. There were neither enough buyers nor sellers to force rates up or down.

TELEGRAPHIC NEWS.

St. Petersburg, May 25th : Prince Meschtscherski's bi-weekly journal, *Grashdanin*, which is expressly written for the Czar, scouts the reported Russian designs against Herat. It says that the rumours of the intended *coup de main* by Russia for the acquisition of that city were invented merely to embroil England and Russia, as there was no question of any such projects in the mind of the Russian Government, as long as the Afghans, the paper adds, are ready to avoid the renewal of the late incident, and respect the Russian frontier.

London, 25th : The price of the Hyderabad (Deccan) Mining Company's shares on the London market is £6-7-6, nominal.—Archbishop Walsh telegraphs from Rome to the Mayor of Dublin stating that the apprehensions which exist regarding the Pope meddling in Irish politics are groundless.

St. Petersburg, 26th: A certain section of the Russian press, in discussing Afghan affairs, is in favour of a division of Afghanistan between England and Russia, the former Power going to Cabul and the latter to Herat. —His Imperial Majesty the Czar, in receiving a religious deputation to-day, said :—"All my efforts will be directed towards securing the maintenance of peace "

Paris, 26th : A scare has taken place here owing to the discovery that a large number of forged five hundred franc notes have been circulated. The Bank of France has consequently been besieged all day by crowds of the public, all eager to cash their notes.

London, 26th: The *Daily News* states that the officials of the India Office are busy collecting documents for submission to the Select Committee on the Deccan Mining Company.—The paper believes that evidence of a remarkable character, as to the manner in which the capital of the company was obtained in London, will be presented at the inquiry.—Dr. O'Dwyer, the Bishop of Limerick, has written to the Mayor of Limerick condemning the Anti-Papal meeting, which is to be held in the city to-morrow. He has also forbidden the priests of his diocese to attend it. The Bishop declares that the Papal Decree in reference to the Plan of Campaign and to Boycotting is binding on the consciences of Catholics.

London, 28th : In spite of the Bishop of Limerick's condemnation, a meeting, attended by 20,000 persons, took place at Limerick yesterday for the purpose of protesting against the Papal Decree.—The report of the Currency Commission has been completed. It is rumoured that the report is distinctly favourable to a bi-metallic currency on the basis of a fixed valuation between gold and silver.

Samarcand, 27th : The Railway from the Caspian to Samarcand was opened to-day. The ceremonies and rejoicings were of an elaborate character. Many Europeans were present

Suakin, 28th : It is reported from Handoub that incendiaries have burnt Osman Digna's camp, compelling the chief to retreat. It is also reported that 2,000 rebels perished in the flames.

Hyderabad, 28th : Abdul Huq takes back the 12, 500 shares he sold to the Nizam's Government last year, and repays £151,631. He gives seven lakhs in cash, transfers four lakhs owing to him by an Arab Jemadar, and for the balance mortgages all his Bombay property to the Nizam's Government. This arrangement will not affect future proceedings regarding Abdul Huq or the breaking of the concession. —Mehdi Ali saw Sir Edward Bradford and Mr. Fitzgerald of the India Office on Saturday and explained his credentials and the object of his deputation to England by the Nizam's Government. He is to have an interview with the Secretary of State in a few days, and is to be guided entirely by the advice of the India Office in the negotiations with the company. He also saw Messrs. Meade and Bolton, and explained to them that the Nizam's Government were determined to support the interests of the railway company, which would not suffer by any action taken in regard to the Deccan Mining Company.

London, 29th: Mr. John Bright is ill, suffering from congestion of the lungs.

London, 30th : The Dublin County, including the city of Dublin, has been proclaimed under the Crimes Act.

Sydney, 30th : An Intercolonial Conference will be held here on the 12th proximo for the purpose of discussing the subject of Chinese immigration into the Australasian Colonies.

Philadelphia, 30th : Immense damage to the crops has been caused by heavy rains and hail-storm throughout the States.

London, 31st : There was a decided improvement in Mr. Bright's condition yesterday. —The Irish Bishops have unanimously resolved to accept the Papal Rescript as one restricted to the question of morals and solemnly affirm that it does not in any way meddle with politics. They strongly reprove the irreverent language which has been used towards the Holy Pontiff in denouncing the Papal Decree. The Bishops also express their thanks to the Nationalist leaders for the patriotism they have exhibited, but in the meantime the prelates remind them that the Pope's authority in the matters of faith and morals cannot for a moment be questioned by the Catholics.

Mhow, 31st : On the recommendation of the Deputy Surgeon-General, the Brigadier-General Commanding the Mhow Division has placed the Sudder Bazaar out of the bounds of the troops stationed here, in consequence of the prevalence of small-pox.

—The season returns for the past week indicate the continued presence of cholera in many districts of the Bombay Presidency. In Bombay itself the mortality is not abnormal, ten deaths being registered this week. Although the epidemic is as near our doors as at Thana there is no reason to anticipate any marked increase in the mortality. Ahmedabad has suffered severely enough to emphasize the recent peremptory orders of Government to the Municipality of that city to set their houses in order. During the week ending the 29th of May there were 387 cases in the city, of which 156 proved fatal. The proportion of deaths, though still large, showed a falling off.

Here and There.

SEVENTY-EIGHT young men and women offered themselves to the C. M. S. during the past year; of these forty-three were approved. Some go out at their own charges; two are children of a late Honorary Secretary of the Society, while others are related to former Missionaries.

Dr. Rush once said, when asked by a patient to let him use liquor, "No man shall look me in the face, on the day of judgment, and tell the Almighty that Dr. Rush made him a drunkard."

The *Northern Christian Advocate* records that three hundred women of East Liverpool, Ohio, mobbed a man who had driven his wife and children from home and put another woman in his wife's place. He narrowly escaped lynching.

Major Adams writes to the English *War Cry* from the Scotch headquarters of the Salvation Army—"The Prince and Princess of Wales, and a host of other 'big folks' are coming to Glasgow, and pass headquarters. They cannot fail to see it, and the first thing that will strike them as they turn into Queen Street, from Ingram Street, will be 'Are you Saved?' Dare we believe for fruit? All things are possible."

Brother Prautch says if he were the Prince of Wales he should not feel flattered to have Saloons and such places named after him. If they were to put up "Prautch's Saloon" he should soon send word to them to remove the sign.

Professor Henry Drummond has a new book, *Tropical Africa*, in the press, which will be published immediately by Messrs. Hodder and Stoughton. It contains an account of the author's travels in Central Africa, with one or two chapters of natural history; notes regarding the latest phases of the slave trade, as well as African politics generally. The author's former work, *Natural Law in the Spiritual World*, has reached the large sale of 75,000 copies.

The people of the Malee Caste at Ahmednagar decided some time back that none of them should drink liquor. A few days ago, however, three of them did so and the result was that their caste people tied bottles of liquor round their necks and took them round the station as a punishment.

In Findlay, Ohio, some boys discovered an old bird's nest in which was a fine silk handkerchief, and in this were wrapped 36 gold rings worth $5 apiece.

The *India Watchman* for June (Bombay) contains a remarkable article by Mr. Maurice Gregory, London, entitled "Ought Christians to Smoke?" Smoking Christians should read it.

The Lieutenant Governor of the North West Provinces has sanctioned the gift of a valuable building site of about 5 acres in extent, lying just in front of the Centennial School premises, Lucknow, for the buildings of the new Christian College of the North India Methodist Mission.

The Calcutta branch of the World's Women's Christian Temperance Union founded by Mrs. Leavitt has been getting up a Memorial praying for the abolition of licensed sin in India. It will go in shortly. The Committee for the protection of young girls is also addressing Government again on the changing of the law relating to the age of consent.

It would do some Anglo-Indians good to take a look now and then at the columns of the Parsee *Punch* published in this city, where they would see themselves as others see them.

GOOD THINGS FROM THE MAY MEETINGS.

Wesleyan Missionary Society.

Speaking at the City Road gathering of the above Society Rev. T F. Nicholson gave an encouraging account of his work in the Negapatam and Trichinopoly district, where he has laboured for thirteen years. "Success," he said, was attending the preaching of the Gospel on every hand in India What was wanted there was men set apart exclusively for evangelistic work—Europeans as well as Natives. He agreed very much with what had been said about the development of Native agency. He believed if India was ultimately to be won for Christ, it must be by her own sons.

British and Foreign Bible Society.

Instead of a deficit such as the C.M.S. had to report, the Bible Society showed a balance of £15,000, while last year's deficit of £10,000 had been cleared off. The circulation during the year of Bibles, Testaments, and portions has reached the amazing total of four million and a quarter copies. One of the Bishop of Sodor and Man's illustrations was very telling: I was, he said, preaching only ten days ago in a little Church in Yorkshire, and in the vestry I saw an old inscription on the wall, that every Sunday a dole of bread was to be distributed among the parishioners, and the man who left the legacy for this distribution of bread charged his trustees for all generations that they should see that there was full weight and that the bread was in no wise depreciated. I could not but think that in regard to the pulpits of Christian England it would be a good thing if there could be an instruction that the Bread of Life given Sunday after Sunday to starving multitudes should be of full weight, and in no wise deteriorated. We are very ready to be inspectors, to detect the baker who gives short weight and adulterates the bread, but I believe there could be no crime greater than that of the man charged with distributing the Bread of Life and who should give short weight or should adulterate it.

Anti-Sunday travelling Union.

Mr. Gawin Kirkham, Secretary of the Open-Air Mission, gave his testimony of the immense amount of work that can be done by preachers of the Gospel without using conveyances on the Lord's Day. He himself in ten years had travelled 12,000 miles, had given 300 addresses a year, and had not once used a vehicle on Sunday to fulfil any of his engagements, though they were undertaken in all parts of the country.

South American Missionary Society.

Rev. E. A. Stuart said missionary work should be the glory of the Church of Christ, since it had the special commendation of the Lord Jesus, and was ever nearest His heart. None could forget those Divine words, "unto the uttermost parts of the earth." Ever and anon, one heard much of the work which it was necessary to carry on at home; and in consequence foreign missionary work was deprecated. They had a glorious flag to unfurl, and might they never seek to hand back their colours, but press on towards fresh scenes of conquest and of victory.

National Temperance League.

Rev. F. B Meyer gave a telling address. Here is one of his illustrations: We are sometimes accused of using words too vehement when we get talking upon this and similar platforms against the drink, but let any man come in contact with the fruits of the drink, let him spend seven years as I have at the gaol gate of Leicester, let him breakfast with some 1,200 criminals every year, let him hear the one repeated story "drink" in nine cases out of ten, let him know the result in wrecked homes, and if that man's blood does not run fire, and if he does not wish sometimes to have a few thunderbolts at his disposal, he is surely rather a waxwork figure than a true man. And now that I have come to London I feel that London surely is in direr need of personal grappling with this terrible foe than even the country towns.

Gospel Among the Jews Society.

In his address from the chair, Lieut-General Sir Robert Phayre, K.C.B., referred to his acquaintance with Jews when in India and Afghanistan. The same hopes and the same ambitions that have always stirred the Jewish race are, he said, as strong amongst them to-day as ever. Hundreds, some of whom he had himself been privileged to assist, sought their way to their native land—the Palestine they all longed to reach. What an unanswerable evidence of the truth of the Gospel is the history of Israel! For that alone we owe the Jews a debt of gratitude. Nay, more to the Jews we owe the very Gospel itself. There is no work, the speaker believed, nearer to the heart of our Lord than that of Christianising the Jews. The time was rapidly coming when all Israel must be converted to the truth.

OUT AND ABOUT IN BOMBAY.

The earnest Gospel pleading at the Sailors tea, on the anniversary of the Queen's birthday, has not been without results. On Sunday a man who was present came to a Christian worker and told that at that meeting he was convicted of sin. It was not long before he found peace in believing. Two or three others contrary to their custom were found in the Methodist Church on Sunday evening. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The Tuesday evening meetings at the Home of Hope are of increasing interest. The subject taken this week was the essential need of the power and influence of the Holy Spirit, both for our own spiritual well-being and successful work for God. The Rev. C. P. Hard, from Jubbulpore, in the course of some earnest remarks, mentioned encouraging news just received from the Central Provinces In Jubbulpore a real revival is taking place. The earnest workers of the Metho list Church there are rejoicing in the blessing of God upon their labours. Miss Leonard spoke of having received new light and blessing in this direction recently, and urged others with her to seek to be filled with all the fulness of God.

A Zenana worker in India writes to the *Friend of Missions*—"Dorcas and I have more houses open to us than we can possibly visit once a week. There are others I have been asked to visit, but cannot find time to do it." Many other Missionaries are placed in the same difficulty. The work is so pressing and the workers so few. Yet there are many young men and women in India—are there not some in Bombay?—who should be helping on the Lord's work, but who are wasting their lives in idleness and frivolity. We need the power of the Holy Spirit to convict the careless nominal Christians of sin.

I am told that the usual monthly social gathering of the Young Women's Christian Association on Friday last was a particularly interesting occasion. Miss Richardson gave an address also Mrs. Hard of Jubbulpore. Mr. and Mrs. Hard, are staying in Bombay. Mr. Hard will preach at the Grant Road M. E. Church on Sunday evening.

Eustace Reyd.

MORAL SUASION IN NORTHFIELD.

It would appear (says *The New York Evangelist*) that Mr. Moody got home from his labours in Louisville and beyond, barely in time to save his town from going for licence, as nearly all the neighbouring towns and villages had already done. He "snatched victory from the very jaws of defeat" and just how he did it, almost or quite singlehanded, is thus related by the correspondent of the *Springfield Republican*:—

"Northfield had its belated meeting this week, and appears to be about the only town hereabouts that has stemmed the licence tide this spring, the town having gone 30 majority for no licence. The new landlord who bought the village hotel a few weeks ago in anticipation of getting a licence has been down to the county seat to express his indignation, within a day or two. He charges the defeat to the evangelist, D. L. Moody, and, in disgust remarked that if Moody was going to take a hand in that direction he had better buy the hotel. This is the first time that Mr. Moody, who has just returned from an evangelistic campaign through the West has done any political work, and the way he went at it fairly dazzled the political manipulators of the town.

"After making an earnest appeal to the voters a day or two before town-meeting, he followed up his preaching with practice. Up bright and early election day he drove about the town all day long, tiring out several horses in drumming up the voters. His frank, pushing, business-like way, and honesty of purpose has made him a favourite with the Irishmen of the town, and among the drinking-men he was particularly busy in importuning them to so vote that the doors of temptation would not be legally thrown open before them His zeal and energy were simply irresistible, and he went through the town like a tornado. While the licence-men were hovering about the town hall trying to make votes, Moody was driving men in from the highways and hedges, first having sent them on their way with the a pleasant chat, a practical appeal, and his cheery 'God bless you,' and of course victory was assured. Mr. Moody was not in the hall when the result was declared, but a glib Hibernian, who loves Moody and his cider, too, arose and called out 'Mr. Cheerman, I move the thanks of this town to the Honourable Mister Moody,' a motion that, of course, brought down the house."

Two sons of the murderer of John Williams, the pioneer Missionary to the South Sea Islands, are the leading teachers in one of the schools in connection with the native congregation at Erromanga, one of the New Hebrides Islands, of which Rev. H. A Robertson, Canadian Presbyterian missionary, is the pastor. They conduct, one the infant and the other an adult class, within a stone's throw of the spot on Erromanga where Williams fell a martyr, while endeavouring to land, with the object of settling missionaries there, in October, 1839. On this island, the natives of which were until recent years in gross darkness and exceedingly wild and savage the light of the Gospel is now shining in thirty villages, and a great many of the people are decided Christians.

A REMARKABLE MISTAKE.

By Rev. W. Haslam.

Sitting in my vestry one morning to receive any person who desired to call upon me for conversation or inquiry, I heard a knock at the door. "Come in," I said. Who should appear but a young man whom I had observed for several Sundays in the congregation. I bade him enter, take a seat, and tell me his business.

"If you please, sir," he said, "I should like to become a communicant."

"Very well," I replied; "tell me something about yourself. I have seen you in Church several times; and I think I heard you singing heartily."

"Yes, sir," he answered, "I am fond of singing, and now I love to sing the praises of God."

"That is right. 'It is a good thing to give thanks, and to sing praises to our God.' Were you always fond of such kind of singing?"

"Oh, no, sir, I am sorry to say, not by any means. I used to sing jocular, comic songs, and keep people in roars of laughter."

"Where was it that you used to sing like this?" I inquired.

"Oh, in the 'servants' hall,' sir, in different places; sometimes at the hotels, you know, and at the bar."

"What made you change from that?" I asked.

"I will tell you, sir. I got thrown from a horse, you know, and broke my leg very bad. I am a light weight," looking at his own slim figure, "and my master, Lord——, said I was bold and likely, so he got me to ride his horses at races in different parts of the country. I have often had bad falls, but last time I came down a reg'lar cropper. They thought I was dead; but when I came to, they found it was only my leg that was broken. I was much hurt inside as well. They did all they could for me; and at last brought me to the hospital. Master was very sorry, and came to see me more than once there.

"After lying for six weeks, sometimes suffering a good deal, I began to get better, at least I thought so, and the doctor said so too. Still I had strains, and every now and then severe pains inside. The doctor did not take much account of this; but I couldn't help a-thinking that perhaps I should die in that hospital.

"One night the chaplain came to my bedside at nine o'clock, and talked very kindly to me. He wanted me to take the communion; but I was afraid to do that! 'My poor fellow,' he said, 'I am sorry to have to tell you, that you will die to-night. The doctor has sent me to break this solemn news to you. May God have mercy upon your soul!'

"I was struck all of a heap; my worst fears were come to pass. The pain in my poor chest was so bad, too. I was in the greatest distress. Then the nurse came, and put a screen round my bed. I thought, 'it is all up with me! Dear me! it makes me feel quite bad again, even to tell it. What a night I had of it! The hours passed very slowly, and every time I heard the clock strike, I thought to myself, 'Is this the last time I shall ever hear it? Then I shall lie down in the ground, and the clock will go on striking, and I never hear it!'

"How I did long to send for mother. What a bad, wicked boy I had been! She gave me good advice, and I never followed it. I knew better than I was doing. I knew that I was going wrong, and that my master was going wrong too.

"When the daylight began to show at the hospital window, I looked about, and over the top of the screen I could see a text. When there was light enough, I read, 'Come unto Me, all ye that labour and are heavy-laden, and I will give you rest.'

"'Ah, I said to myself, 'I used to know and say that text. Oh, if I had come to Jesus when I was young!' Then the pain came back again very bad indeed. I said 'O Lord, don't take me away to die. I will come to Thee. Do have mercy upon my soul, and spare me a little longer. Thou didst shed thy blood for me.' I went on something like this, till at last my burden and sorrrow went away. I felt happy. I felt as if I did not care now if the Lord did take me away to die; I should be with Him.

"Soon after the nurse came, and felt my pulse; then she looked at me and said. 'Well, I don't think you want this screen. You are better!'

"'I am,' I said, 'I am better; my soul is better, anyhow.' Then the doctor came round, and there was a whispering with the nurse. 'Oh, no,' I heard the doctor say. 'It is quite a mistake. I meant the poor man upstairs; he died at three this morning.'

"After this he stepped up to the bedside and examined me. He said, 'I think we will get you up to-day. You must be careful, you know, about that leg; mind you don't break it again.'

"I inquired, 'Did the chaplain make a mistake, then?'

"Yes, he said it was not me at all, who was to die that night, it was another man. But the fright the chaplain put me in was the saving of my soul, praise the Lord.

"The next time the chaplain came round the ward, he told me how sorry he was. 'Don't say a word about it,' I said, 'for the terrible fright you gave me was the means of my salvation. I don't mind having the communion now.' But he did not care to talk with me."

Having heard his story, I said to him, "So you would like to come to the communion next Sunday?"

"Yes, sir," was his reply, "if you please."

"It is the Father's table for his children," I continued; "I am his servant, and shall rejoice to see you there. Where are you living now?"

"Oh," he replied, "I am with the same master still. I told his lordship the story about the dying, you know, and told him I was a changed man since then, and could not go out racing any more."

"No, no," he answered, "and I have done with that too. His lordship has been to church, sir, for two Sundays; and oh, I do pray for him. Will you pray for him, sir?"

Having previously noticed that this young man had a good voice for singing, I said to him "Would you like to join the choir? I want living souls to sing there."

"Oh yes, sir," he said, "I should like that very much, if you would let me come and practise a little."

My happy jockey friend from this time became a good and efficient help in the choir, and, more than that, he was a regular and consistent communicant. While I had the pleasure of ministering to him, he remained an earnest worker for Christ; and I have not the least doubt he is still holding on his way. His interesting story, and remarkable conversion, won for him a ready hearing. He was a bold witness for the Master, and as happy as he was bold.—*From "Leaves from my Notebook," now appearing weekly in "The Christian."*

If God's mercies were bestowed weight for weight for man's gratitude, it would require but a small storehouse to hold them.

The standard of Christianity never lowers itself to suit the intelligence of the times.

Quantity is the measure men often use to estimate the work performed for the Almighty, but the spirit in which it is done is the weight used by God in the balance of the sanctuary.

He that can bear poverty with patience is great; he that can bear prosperity without pride is greater.

DEATH OF BISHOP PARKER.

Sad tidings reached the Church Missionary Society on Tuesday afternoon, last week, namely the death of Bishop Parker and his chaplain, Rev. Joseph Blackburn, in Central Africa. The telegram contained but few details; the Bishop was only ill one day, and what the malady was is not known as yet.

Mr. Blackburn went out first in 1882. In 1886 he came home, during a year's stay in England was married to a lady who, when the sad news arrived last week, was making active preparations to sail with a little daughter whom he had never seen, and join her husband on the mission field.

Bishop Parker's death is a sad loss. A good scholar, the Bishop was also an enthusiastic missionary. During the period 1878-85 he was engaged in India, and showed splendid business abilities. He was consecrated Bishop of Eastern Equatorial Africa in 1886, and hoped soon to have a good staff of workers under command. In one of his early letters, he wrote to the Committee, he said; "You have made me a Bishop of a handful of sick missionaries." By the last mail, he begged for nine more men as absolutely and immediately necessay. Rev. R. P. Ashe, in a recent letter, said that "self seemed to find no place in him." The Bishop was unmarried, but he is mourned by a large circle of acquaintances, and a still larger circle who loved him as a model missionary.

CONSISTENCY,

A Mohommedan having heard that a friend an ex-Mohommedan, now a Christian, was living in his neighbourhood, went four miles for the express propose of abusing him. He did so to his heart's content. "Now if you have done, have a cup of tea," said the Christian. "I drink your tea, accursed Apostate from Islam; it would choke me!" The day was hot, the walk was long, abuse had made his throat dry, and tea had a refreshing sound about it. He sat in silence for a while and then said "you are a renegade from Islam, it is not lawful to drink your tea, but your wife is a convert from Hinduism, I could drink *her* tea"—and he did.—*Punjab Mission News.*

QUARANTINE YOUR HOUSE.

You must quarantine gainst immoral literature. This is a deadly poison. It comes in various and attractive disguises. Exclude it as you would the germs of a pestilence. To effectually protect your homes from its baleful influence, supply them with healthy literature. It is as easy to cultivate a good as a depraved literary taste in children. They will read, something, and what they read will exert an important influeuce on their character. Let your most earnest effort be exerted to keep out of the house the sensational novel, the blood-curdling tale of vice, the obscene pictures, and the whole flood of wicked, degrading, crime-producing literature that threatens us. Put in reach of your family good papers, magazines, and books. Bait them with a chase story, and keep them supplied with wholesome knowledge. A bad book may prepare your son for the cell of a felon. A novel may vitiate the whole life of your daughter.

Happiness consists in what we are, not in what we have.

Trade is a Joint Stock Company in which integrity is too frequently a sleeping partner.

Practise truth, it gives the least trouble, it is a commodity always on hand; but falsehood has to be manufactured.

He that connives at wrong-doing, commits it.

It is better to cut off the tongue of a slanderer with the knife of reproof, than to oblige him with the loan of your ears.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Service, 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bander—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—PRINCE'S DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday and Saturday at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also castoff clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Cowasji Patel Street, Fort, Monday, Thursday and Saturday, at 8 p. m.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m. BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school 4-30 p. m.— Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

DEEPENING OF SPIRITUAL LIFE.

A meeting for the deepening of spiritual life is held every Tuesday evening at 7 o'clock at Mrs. Gladwin's Home, Grant Road Bridge, Bombay. All Christians and seekers after salvation are cordially invited.

The Bombay Guardian,

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SATURDAY, JUNE 2ND, 1888.

NOTES AND COMMENTS.

THREE years ago a crisis occurred in the history of our valued English contemporary, *The Rock*. In buying a copy at the bookstall at Farringdon Street Railway Station, London, we noticed in conspicuous letters at the top of the first page, the words, "Under new management." Many feared that the change meant that it would go back from its honourable position and history as the organ of evangelical principles in the Church of England. As the files of the *Bombay Guardian* prove, its late Editor shared that fear. But happily the "new management" has disappointed all fears, and exceeded most hopes. The *Rock* is stronger to-day than it has ever been in its staunch advocacy of evangelical Christianity, and in its sympathy with every good work, whether within or without the Established Church of England. Changes are inevitable in the lapse of time, but God does not leave Himself without faithful witnesses for truth.

About three weeks since, Mr. Samuel Smith, brought before Parliament the subject of corrupt literature, of which also in India we have to mourn the prevalence. He mentioned the fact stated in *The Sentinel* for May, that a London publisher recently boasted that he sold more than a million copies a week of translations of what the members of the House of Commons would recognise as the worst class of French novels, "These works" said Mr. Smith, "were commonly described as 'realistic,' which he took to mean nothing short of sheer beastliness. It was this class of literature which was poisoning the whole national life of France and bringing that unhappy country into a condition resembling that of Rome in the time of the Cæsars. The present state of France was admirably described in an article in the current *Nineteenth Century*, and the degradation into which what the late Mr. Matthew Arnold called the 'worship of the great goddess Lubricity' had plunged the country was vividly pourtrayed. . . . In India, on all the bookstalls were to be seen the worst class of French novels, and it was through these books that many Natives first became acquainted with our literature." Mr. Smith moved "That this House deplores the rapid spread of demoralising literature in this country, and is of opinion that the law against obscene publications and indecent pictures and prints should be vigorously enforced, and if necessary strengthened." This motion was supported by Sir R. N. Fowler, Ex-Lord Mayor of London, Mr. Henry J. Wilson, and other Parliamentary friends of Purity, and adopted unanimously.

The editorial staff of the *Bombay Gazette* are presumably away on a holiday, and some very young man has been left to write the leading articles. The second editorial on Monday was on Cursetjee Suklajee Street, Bombay. The young man in question desires Lord Reay to persist in re-establishing that street at once as an open market of infamy. Concerning the ex-inmates of the bad houses which the Police Commissioner closed in Cursetjee Suklajee Street, the youthful writer says—"Suddenly one fine morning a police *ukase* appears which makes houseless and homeless some fourscore European women of an unfortunate class." It appears never to have occurred to the *Gazette* writer that the province of law is to be a terror to evil-doers. If the women referred to had been leading respectable lives, they might have been at this hour in undisturbed occupation of their late dwellings. If the editorial staff of the *Gazette* do not quickly return "suddenly one fine morning" we may have that paper shedding tears, because some den of notorious gamblers or thieves has been broken into by the police, and the "men of this unfortunate class" rendered "houseless and homeless." This is what comes of leaving matters to inexperienced subordinates.

The position of women in the Church is exciting a large amount of attention in America at the present time. Several women were sent as representatives from Annual Conferences to the General Conference of the Methodist Episcopal Church which has just closed its sittings at New York. After a long and animated discussion, it was decided to refuse admission to them. This question of the admission of women to the General Conference seems not to have been previously discussed by it, and in the absence of any rule the women representatives referred to were appointed by the Annual Conferences.

The *Methodist Times* considers, however, that the final triumph of the party who sent the women "was foreshadowed by the closeness of the ultimate vote—against admission, 159; for admission, 122. The principle has already been conceded in this country by the fact that women leaders are members of Leaders' Meetings and Quarterly Meetings. If women are not disqualified by their sex from sharing in the government of circuits, they cannot, except on the grounds of custom and expediency, be excluded from the Conference."

Everyone knows that the word "Bishop" in the New Testament simply means "Overseer." Methodist Bishops are Overseers or Superintending Ministers. This explanation perhaps accounts for the discussion which has been carried on in several American newspapers as to whether a woman can be a Bishop. In referring to the apostolic rule that a Bishop must be the husband of one wife, the *Index* says—"As

no woman can be a husband, no woman can be a Bishop." Adds the *Christian Register*, "The statement that no woman can be a husband is not easily gainsaid, and the *Index* might also have said with equal truth, that no man can be a wife. The mischief is in the conclusion and the exclusion of the argument. There are plenty of women in the country who could prove that a woman would make a good Bishop if the Methodist Church would only give them a chance." Upon this, a correspondent of the Boston *Christian Witness* writes—"The *Lowell Times* said, apropos of Frances E. Willard's selection as a delegate to the Methodist General Conference: 'There is only one obstacle to Miss Willard's becoming a Bishop of the Church which honors itself by honoring her. 'A Bishop must be the husband of one wife.' But no doubt the W. C. T. U. can get over this trifling exegetical difficulty. To be sure they can. The Rev. Annie H. Shaw was once twitted with that text by an unmarried ecclesiastical dignitary—a Bishop, if we remember rightly. She met his objection with the unanswerable reply, 'I am the husband of as many wives as you are.' As long as bachelors and widowers are permitted to be Bishops it cannot be necessary to exclude a woman, because she is not the 'husband of one wife,' That text was aimed at polygamists, not at women."

Perhaps a satisfactory solution of this difficulty would be for all the women who want to be Bishops, to marry the bachelors who are such.

SOLIDARITY OF THE REDEEMED WITH THE REDEEMER.

By Henry Stanley Newman.

The solidarity of Christ with the members of His Kingdom differs from His solidarity with mankind at large. Wherein lies the distinction? In the one case there is the consent of heart, in the other the dissent of sin.

The leading thought in the solidarity of Christ with His own people is Union.

Though Christ has come to establish solidarity with every man, there is in man the unique faculty, the momentous power, of rejection. There is no compulsion to accept the proposed privileges of union. "If union binds us to the privileges involved in the past work and suffering of our Lord, so also does it gloriously bind us to all the privileges involved in union with Him in the future." Christ is Himself a wondrous prophecy of the future of man. The incidents of His appearings after His resurrection were not only revelations of His own victory over death, and sin, and the grave, but they were foretellings of privileges and powers incident to our own future.

Union is far more than like-mindedness. We have already seen that like-mindedness between the King and His subjects is one of the characteristics of the Christian, and this like-mindedness develops as the Christian grows in grace. But union is essentially different. There may be much likeness in a cornfield between one blade of wheat and another, but there is but little mutual help. There may be much like-mindedness in a regiment of soldiers imbued with the courageous spirit of their Captain. But union with Christ is the endowment with power, with life, and with joint heirship in the exceeding riches of His grace.

It is abiding in Christ that makes the Christian strong. Christ compares this union to the absolute connection existing between the vine and the branches: "I am the vine, ye are the branches: He that abideth in me, and I in Him the same beareth much fruit: for apart from me ye can do nothing. If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you." The purpose of the vine is to bear fruit abundantly, and the all-essential for fruit bearing is union with the vine-stalk.

Paul develops this thought under another metaphor. "As the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member but many. If the foot shall say, Because I am not the hand I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye I am not of the body; it is not therefore not of the body." "The eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary." Thus we may seem to hear the voice of Christ in infinite condescension saying to us, "I have need of thee." "Now ye are the body of Christ, and members each in his part."

In political economy we are told the secret of social prosperity is in each member doing his part, that as it takes sixteen persons to make a pin, and thirty-four to produce a screw, so each supplies his quota to the general stock. In the Christian economy the whole life depends on Christ, yet the contribution of each member is necessary to effectual service. Each member performs functions which no other member can perform.

With Oriental skill, the Hindu carpenter can make his feet by their power of grasp perform functions which to an Englishman pertain only to the hand, but neither the Hindu nor the Englishman can readily dispense with either hand or foot, for one fundamental principle in solidarity is "To each member its own function." A leading feature in the Christian economy has its root here; each member contributes to the common stock. One man may be "ordained for the ministry," but he cannot perform the functions ordained for other men. He can only perform his own function. No deputy service was contemplated in the Christian forethought.

We may not, we cannot, without forfeiture, get our share of fruit-bearing or our share of toil, or our contribution to the common good, done by proxy. More than this in solidarity, Christ never undertakes, and never will undertake, to perform our functions for us. He will do his part perfectly, but He will not leave us functionless. Now in this difference of function on which sociologists lay so much stress, we may find a further exemplification of Christ's offering for sin. His function is different from ours, and He has done for us that which we could not do for ourselves; He has done that which no other member of the body could do. "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another." He is the living Fountain from which all true manliness and womanliness, all nobleness, all that is trustworthy and praiseworthy flows. He is the central heart from which all life circulates.

"In the spiritual life," says Alexander Maclaren, "Christ is the source of sight to the eye, strength in the arm, swiftness in the foot, colour in the cheek, being richly various in manifestation, but one in nature, and all His own." It may, Christ infers, possibly be to the welfare of the body to lose a right hand or a right eye. However serviceable they may be, they are not absolutely essential to life. A man can live without sight or hearing, he may be deprived of a leg or an arm, but the body cannot live without the head. Paul says, "Whether one member suffereth, all the members suffer with it; or one member is glorified, all the members rejoice with it." "There are diversities of gifts, but the same spirit: there are diversities of ministrations, and the same Lord."

We may see now why salvation is constantly spoken of in Scripture as being "in Christ," "in the Kingdom," "in the Lord."

The Christian is spoken of as "walking in Him," and "abiding in Him," our safety does not vary in the ratio of our righteousness. We are not saved by any works of righteousness which we can do; but by "entering" in through Christ the Door, and being saved, we become fruitful in righteousness. The least child that has entered into Christ's Kingdom is safe. In some things the least child in the Kingdom is equal to the greatest. The babe is as truly the child of its parents as the adult. The smallest star is as truly in heaven as the star of first magnitude. In the family register every name is equally written. The little one is as dear to the parents' heart as the oldest. The prodigal and the harlot that have entered into Christ's Kingdom are safe; but in entering through Christ the Door they left their sins behind them; to use the beautiful human language of Scripture, their sins on God's part are "forgotten." There is therefore now no violation of law in forgiving sin. Far be it from God to violate law. Nay it is in actual accord with law that every sinner who comes to Christ is saved, although he may never hitherto have done one good deed in his life.

"Union with Christ is not fictitious, but real and practical and pregnant with every heavenly consequence."—*From "Christian Solidarity."*

Acts of benevolence make the most noise when they are performed with the silence of the falling snowflake, for the echo is heard in heaven.

When God sends His servants into solitude He goes with them; but when they flee there from the path of duty, they are reproved by the question—"What doest thou here?"

True benevolence depends on the largeness of the heart, not on the size of our possessions, for he who is niggardly with a little would be the same if he possessed much.

When you go to the well-springs of Salvation to draw, never perforate your pitcher with unbelief.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Second Quarter. Lesson XI.

Matt. xxviii : 1—15.

Subject :—Jesus Risen.

I. Introductory.

1. *Golden Text:* But now is Christ risen from the dead, and become the first-fruits of them that slept.—1 Cor. 15. 20.

2. *Parallel Narrative:* Mark xvi : 1-11; Luke xxiv : 1-12. John xx : 1-18.

3. *Home Readings :—*

M. Jesus risen .....Matt. 28. 1-8.
Tu. Jesus risen .....Matt. 28. 9-15.
W. The empty sepulchre .....John. 20. 1-10.
Th. The living Master .....John 20. 11-18.
F. Thomas convinced.....John 20. 19-29.
S. The resurrection confirmed.1 Cor.15. 1-11.
S. Consequence of the resurrection .....1 Cor. 15. 12-24.

4. *Memory Verses :*—5-7, inclusive.

II. Historical.

Jesus died on Friday afternoon. That same evening, before the Jewish Sabbath really began, sympathizing friends, as Nicodemus, Joseph of Arimathea and "the women which had come with him out of Galilee," (Luke xxiii : 50—56), took down the body and wrapped it in a linen cloth and laid it in Joseph's tomb "which was hewn in stone, where never man had yet lain." The work had been hastily done and they resolved to complete it after the Sabbath, for on Sabbath "they rested according to the Commandment." But in the meantime the Jews had the tomb sealed up and a guard of Roman soldiers placed over it to prevent the body from being removed.—(Matt. xxvi : 62—66.)

But in spite of all these precautions our Lord "burst the bonds of the tomb" and came forth, as recorded in our lesson.

Says Nast, upon the subject of Christ's resurrection: "If there is any fact in history well attested, it is the resurrection of Jesus from the dead. His *personality* as the God-man is the *first* voucher for the truth and reality of his resurrection. The *second* we have in the incontrovertible credibility of the Evangelists, based upon the authenticity of their records. The *third* is the founding of the Christian Church. The *fourth* voucher is the witness which God bore to His risen Son by the outpouring of the Holy Ghost on the day of Pentecost, and the power to work miracles given to the apostles. The sending the Spirit, which the Saviour had promised to His disciples is the *fifth* voucher for His resurrection, *all sufficient for itself. The Gospel of Jesus Christ is the power of God unto salvation to every one that believes;* the power of God, which convicts of sin, sets free from its guilt and dominion, and fills the heart with a peace which the world can neither give nor take away." (Altered).

III. Exegetical.

1. *In the end of the Sabbath.*—(Now, late on the Sabbath. R. V.) The Jewish Sabbath had ended and it was the dawn of the first Christian Sabbath. "There are various explanations attached to this expression of Matthew. 1. De Wette and others explain: *After the Sabbath had ended;* 2. Grotious and others: *After the week had closed.* 3. Meyer: *Late upon the Sabbath.* So it is not the accurate Jewish division of time, according to which the Sabbath ended at six on Saturday evening, but the ordinary reckoning of the day, which extends from sunrise to sunrise, and adds the night to the preceding day." (Lange.) *Came Mary Magdalene and the other Mary.*—Mark says that Salome was also there. Women were last at the cross and first at the sepulchre. *To see the sepulchre.* —Mark says "that they might come and anoint him." (xvi : 2) And Luke that they came "bringing the spices which they had prepared." (xxiv : 1.) It is evident that they desired to complete the work so hastily done on Friday evening and that they had not heard of the Roman guard.

2. *There was a great earthquake.*—Both his death and resurrection were attended with strange natural phenomena. *The angel of the Lord descended.* ("An Angel," R. V.) Angels were always ready to appear as attendants upon our Lord. At His birth, (Lk. ii : 8—15), at His temptation, (Math. iv : 11), at His humiliation, (Lk. xxii : 43), and now at His exaltation He has the attendance of these heavenly visitants. *Rolled back the stone from the door, and sat upon it.*—The generally received opinion of the early commentators, such as Ambrose, Chrysostom, Jerome and Augustine, was that our Lord arose *before* the stone was rolled away and the Angel removed it only to allow inspection.

3. The "appearance," (R. V.) of the Angel was such as to indicate glory ("lightening,") and purity, ("white.")

4. *The keepers did shake,* ("watchers did quake," R. V.), *and became as dead men.*—Is it any wonder? for they must have known of our Lord's prophesy with reference to His resurrection, and the earthquake, together with the supernatural appearance, were quite enough to frighten naturally superstitious men, especially after the events of the past three days.

5. *Said unto the woman, fear not ye.*—(*Me phobeisthe humeis.*) The word *ye* is emphatic, as if to make a contrast between the women and the watch.

6. *He is not here.*—Observe how our Lord elevates the weaker sex, which had fallen into dishonour through the transgression of Eve; and how He inspires it with hope, and heals its sorrows, and makes women the messengers of glad tidings to His disciples. (Chrysostom.) *He is risen, as he said.*—Jesus is a faithful Witness, (Rev. 1: v.) and the disciples are just beginning to learn the significance of His prophesy.

7. *Tell his disciples.*—The duty of every follower of Jesus to testify to the great central fact of the Lord's life. *He goeth before you into Galilee.*—There was to be the great *general* meeting. He only met individuals before that and with the assembled apostles once at Jerusalem.

8. *They departed—with fear and great joy.*—Such marvelous supernatural events had occurred that they feared, and such glorious confirmations of their previous faith that they were full of joy. We have no account of the women forsaking Him. Mark says that they went directly to the disciples and in the way "said nothing to any man." (xvi : 8.)

9. "*As they went to tell His disciples*" is omitted by the best authorities. *Jesus met them saying, All hail.*—What a touching meeting after all the dreadful events of the past week. It is a tender, loving, cheerful greeting just like Him who said "I am the resurrection and the life. I am the way, the truth, and the life."

And they—worshipped him.—Jesus was either a great impostor or else Divine In permitting such acts He asserted His divinity. They at once recognise Him, with holy awe, not merely as their teacher (Mary Magdalene addressed him Rabboni,) but as their risen Lord, and instinctively pay Him an adoration, which, as Bengel rightly observed, was but rarely evinced toward our Lord by his immediate followers previous to His Passion." (Ellicott).

10. *Go tell my brethren.*—Not the Apostles only whom He met before going to Galilee, but the whole body of His disciples.

11. 12. The ecclesiastical authorities who had put Christ to death were to receive official information of His resurrection in a manner chosen by themselves. But these authorities suppressed this information by setting on foot and permitting an immense fraud, and God left to this work of infamy its free course, because the message of the resurrection was to spread, not in the form of human but Divine certainty. (Lange.)

13. *His disciples.*—But they were so timid that they *could* not do it and so wise that they *would* not attempt the useless. *Came by night and stole him.*—But it was moonlight and they would be at once detected. *While we slept.*—But would a whole Roman guard sleep at once when such neglect of duty was punishable with death? If they were all asleep *how did they know* that the disciples stole the body of Jesus.

15. *So they took the money and did as they were taught.*—To such miserable subterfuges are the enemies of truth compelled to resort. *This saying is commonly reported among the Jews until this day.* This base lie was, as it were, the germ of the Talmud, which, by its absurd fables, has kept the cheated Jews unto this day from embracing their Messiah. (Nast.)

IV. Doctrinal.

1. *The death and resurrection of Christ considered soteriologically.*—The soteriological effect is here, as always, threefold; He accomplished: (*a*) reconciliation as a prophet; (*b*) expiation as High Priest; (*c*) deliverance, redemption, as King. Christ, as Prophet, in His reconciliatory working, has overcome the world's hate by His love, and sealed the grace of God by the blood of His martyr-death; as High Priest, in His expiatory working, He has taken upon Him the world's judgment, and changed it into deliverance; as King, in His redemptive working, He has made death itself the emblem of victory over death or of deliverance from the power of darkness, which sinners were subject unto through death. (Lange.)

2. The intercourse and companionship of the Lord, after His resurrection, with His disciples, during the forty days of joy, bore manifestly a different character from what they did before His death. Through His death and resurrection, the glorification of his body had begun (the transformation of His body was completed);—for, although His resurrection body bore the marks of the wounds, showing it to be the same body, it was no more subject to the bounds and laws of the bodily existence, as before (Lisco.)

3. Truth is always straightforward while error prevaricates and seeks for subterfuges. What a contrast between the actual facts of the resurrection and the plausible lie gotten up by the High priests. Wisdom is justified of her children and nothing else could have been expected of them.

V. Homiletical.

1. The morning of the resurrection day. (1) The *morning dawns* on the victory of light over darkness: the earthquake and the angels; the petrified guards and the open grave; the search for the Crucified—the message concerning the risen Lord; the fear and the great joy. (2) The *Sunrise*: Christ's manifestation; the greeting; the adoration; the commission. (Lange),

2. God knows how at once to console His own, and to terrify the wicked. (Ex. xiv.) (Quesnel.)

3. God has filled all nature with continual emblems of the doctrine of the resurrection. What is night but the death of day? What is morning but its resurrection from the shades of darkness? What is winter but the death of the year? In the dead leaves you see emblems of death scattered wherever you go. What is Spring but a resurrection? Look at that unsightly seed, without any appearance of life, thrown into the earth; and then, the particles separating, there springs up the plant! Behold it unfolding and budding and blossoming, and casting its

fragrance all around! that is its resurrection. We see the insect tribe give their evidence; living frequently and absolutely in different states and elements—sometimes crawling as a worm; then lying in apparent torpor; then bursting the shell, and, with wings of beauty and activity, skimming the atmosphere. (R. Watson.)

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

H. G.—The subject of your letter has been repeatedly discussed in the *Bombay Guardian*. We do not see what good would ensue from re-discussing it.

A Missionary on Educational Mission Work.
To the Editor of the "Bombay Guardian."

Dear Sir,—I do not see why you should be so much alarmed at the excitement caused throughout the country by the mutiny of the conceited students at Madras. It does not disclose a state of things which is quite novel or was unanticipated by those who have eyes to see and ears to hear. The political activity so largely evolved everywhere, chiefly by the proceedings of the National Congress, is, at present, directed against everything English, and has but found a vent in the mutiny at Madras. The Poona papers are full of the most ferocious denunciations against the Missionaries for being *foreigners* and attempting to undermine Hinduism—the *national* religion. So it is plain that the ire of the people is excited not only against Missionary schools and colleges, but against all Missionary evangelistic effort, and that simply because the Missionaries are *foreigners*, and as *foreigners* are endeavouring to overthrow a national religion. This anti-English feeling of the Poona Brahmans makes them blind to all the good, past or present, done by the Missionary, even of a non-religious nature, and they would be satisfied only by the banishment of the Missionaries and all foreigners from the shores of this country.

If Missionary schools and colleges are to be given up because some Madrassi students revolted against their Christian teachers, then our street-preaching, also, should be discontinued, our evangelistic halls closed, our colportage stopped, and our converts deserted: the Nationalists will not tolerate any Missionary schemes originating from foreign Missionaries. Foolish and malicious opposition the Missionary colleges have had to endure from the days of Carey, Duff, and Wilson, but educational Missionaries have not ceased from their noble labours; and all the political agitation against Missionary schools and colleges which has assumed at present such a formidable form will not, in any way, daunt the Free Church Missionaries, so successful in times past with the cultured heathen, and so buoyant with hope about the future.

As to the importance which "An Old Missionary" attaches to the words of a heathen or semi-heathen newspaper—"Converts are not made," I beg to tell the venerable correspondent that he has not profited by his hoary experience of age. Does he not know that enemies of the Missionary enterprise bring the charge of barrenness against all departments—against the purely evangelistic as well as the educational? Has not Dr. Hunter advised Missionaries to expect no conversions among the cultured classes and to limit their efforts to the depressed and barbarous tribes? Has not the notorious Canon Taylor denounced the Missionary enterprise as absolutely barren in results? Should such denunciations be given heed to? I would increase the Missionary educational agency a hundred-fold, as it alone tells upon the higher classes; and if the higher classes have souls to be saved as well as the lower, we must not, as cowards, turn our backs upon the enemy for a few stray shots fired by him. I would take the war into the enemy's strongest positions, and overcome him. In times past when Dr. Sheshadri was converted, and so also the Rev. Dr. Dhunjibhai Nowroji, the Free Church College of Bombay was deserted, and accusations of all kinds were brought against the Missionaries; but the Missionaries stood at the guns and fired without any apprehension. And the present band of workers are of the same mettle and they will not view the advice of cowardly friends, and the vulgar attacks of newspapers.

It would appear from what a Hindu correspondent of the Madras *Eastern Star* has said that the instruction given in the Madras College was not of a harmless kind, but most aggressive; and if in spite of this fact, enemies will deny the *Christian* character of the Madras Christian College, they are like the old Pharisees, who have eyes but they see not, and ears have they, but they hear not.

A. B. C.

To all Missionaries in Western India.

Dear Sir,—It is with much sorrow we learn that the Bombay Tract and Book Society has had to stop all vernacular publications from lack of funds.

All missionaries in Western India speaking the Marathi language know the value of the Bombay Tract and Book Society's vernacular publications, and know too that they must have Marathi tracts and books, so we suggest—

1st. That all Churches and congregations who know the benefits of the Society's book depot, be asked to take up a yearly collection for the Society's funds for vernacular publications. Native congregations should help in publishing Christian books, &c., for their own people; and English congregations ought to help from love to God and the people.

2nd. That Bro. Baba Padmanjee be sent by the Society to all the Churches—English and Native of Western India, wherever the Marathi is spoken—to take up the collections. A visit from him will not only help the Society's cause, but will help us in our work, and will no doubt help some undecided seeker amongst the people to decide for Christ. And we are sure a great many Hindus who have read and are reading his works all over this land want see and hear him. He will be able to plead the Society's cause as no one else can.

3rd. That Bro. Baba Padmanjee be sent as the representative of the Society and of the Marathi congregations of India to the home Churches of England and America to plead for means to carry on the great and good work.

All the missionary Societies of Western India are indebted to the Bombay Tract and Book Society for its publications and for the cheapness of those publications, so all ought gladly and liberally to help it on.

All missions have their representatives travelling here and there asking for men and money to carry on their work. Why should not this important, inter-denominational Society send its representative too? Its publications go all over the land and are read in thousands of places where missionaries have never been.

Perhaps some of the Committee and others who are able, would gladly supply the funds to send him on this important work.

Friends of the Cause.

29th May, 1888.

CHANGE IN DISPATCH OF MAILS.

The monsoon sailings of the P. and O. mail steamers from Bombay to Europe, until and including September 11th, will be on Tuesday instead of Friday.

PASSENGERS ARRIVED

Per. P. and O. Str. *Siam*, May 26th:

From London—Capt Annesley Miss McGuire Mr Allen Mr P L Morgan Mrs Reid, child and infant Lieut Gray Major Huntley Mr Gilbert Mr Dow and Mr Almadi.
From Brindisi—Mr F L Jones Capt Hoar Mr W H Moss Mr Munro Mr Phroo and Mr Macdonald.

PASSENGERS SAILED

Per P. and O. Str. *Thames*, May 29:

For Brindisi—Mr F Bernard Hall Mr W A Thurman Mr J Fleming Mr J A Ezeckiel Mr Steiner Mr D R Dady Mr Moore Mr B Strauss Lieut Borradaile Dr Mullane Mr Fraser Mr Maunberg Mr H McMillan Mr H B Thurburn Mr G D Madagaokar Mr F Kinsman Mr L A Buchelder Mr E D Ralli Mr A Taylor Col and Mrs Wardrop Mr Jameson Dr Reid Mr W B Gray Surg-Major H G Gardner Mr T A Bulkley Mr B Brionesi Mr A Carminati Mr A Vianello Mr C Sutor Mr R Radoni Mr G Mazzieni Mr E Rossoni Mr F Baldini Mr G Donaggio Mr F Wynch Mr Sutherland Mr Craigie Mr W M Macaulay Mr G Ormiston and Capt B Wetherby.
For London—Mr J N Gibbon Miss E Gibbon Mr R Hough Mr and Mrs Wendon Col and Mrs G R Goodfellow CIE Mr C Freeborough Mr and Mrs Wilcox Mrs Gadney two children and infant Mr Frank Ward Mr H C Watt Capt F H Seymour Mr G L King Mr E E Wrightman Mr D McCullum Mr R McCraig Mr D Henderson Mr D Clarke Mr W Berry Mr W Nisbett Mr H Gilchrist Mr W Jones Mr J Sellix Dr J J Powell Mr Millie Dr Morton Mr and Mrs J Kennedy Mr Pinto Mr and Mrs Blais and child Mrs Cline Mr and Mrs Sallow and two children Mr Brock Mr Hitchens Miss Langridge Capt Parfit and Mr Graves.

Domestic Occurrence.

BIRTH.

Young—At Dunedin, New Zealand, on 21st April, 1888, the wife of G. E. Young, of a daughter.

Advertisements.

GREAT INDIAN PENINSULA RAILWAY.

NOTICE.

Closing of the Byculla Goods Station.

Notice is hereby given that, after the end of June next, the present arrangements for receipt and despatch of Goods at, and from, the Byculla Station will cease.

2. Passengers, Luggage, Parcels, Horses, Carriages and all articles carried at Passenger Coaching rates will be booked to, and from, the Byculla Station as at present.

3. All articles booked as Goods at Goods Train rates, including Grass, Hay, &c., will be received at, and despatched from, the Bombay Waree Bunder Goods Depôt as heretofore.

HENRY CONDER,
General Traffic Manager.

Bombay, the first of May, 1888.

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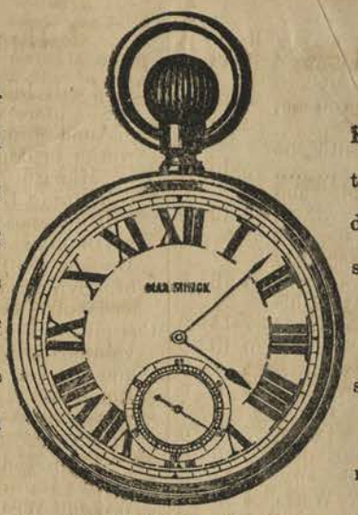

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